GERUSTIAN INTELLIGINGE

AND EASTERN CHRONICLE.

VOL. XII.

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"WHEN ONCE THESE MAXIMS FIX'D, -THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL." GARDINER, MAINE, FRIDAY, APRIL 13, 1832.

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A SERMON,

BY EDWARD TURNER, Formerly Pastor of the Universalist Society. Charlestown, Mass.

... And he said unto them, go ye into all the world, and preach the gospel to every oreature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned,"-Mark

The doctrine contained in these verses is rendered the more important from the consideration, that it was directed to the immediate disciples of our Lord just before his ascension, with special reference to the duties and labors of their ministerial office. The injunction to "preach the gospel to every creature," is equally as obligatory upon all public teachers, as it was upon those to whom the command is given in the text. The consequences which will follow either the belief or the disbelief of the gospel, are the same they were in the time of the Apostles; and from hence we discover the necessity of a correct knowledge of the gospel: as without this, no preacher can feel authorized to promise salvation, as the effect of faith, or denounce condemnation, as the result of

It may not be improper to suggest in this place that to preach the gospel is one thing, and to state the consequences of believing, or disbelieving it, another .-The proper distinction, between the two points, should always be carefully observed. The direction that Christ gave his disciples, to "preach the gospel," was of a general nature; it related to their duty, "stewards of the manifold grace of The effects, which are stated to follow faith or unbelief, formed the subject of a special communication, which the Saviour was pleased to make to his ministers. It follows, then, that the disciples were not commissioned to go out in their Master's name, and assure mankind, that "whosoever believed should be saved, but that he who believed not should be damned," and at the same time to call this declaration, the gospel. For it would, most certainly, be very natural to ask, "what is that truth, the belief of which will save him who receives it? What is the nature of that doctrine, the rejection or disbelief of which produces condemnation?"-These are questions, in the proper solution of which, both preachers and hearers should feel, that they are solemnly and deeply concerned.

The discussion of this subject will embrace the following articles:-

First. We shall enquire, what is to be understood by the gospe!?

Second. Offer some reasons why the gospel should be preached to every crea-

Third. State, in a distinct manner, the

effect of believing or disbelieving it. It is consonant to the design of the discourse, and, as we believe, with the geneeral scheme of the gospel, to shew, that there must have been a truth, existing as such, before it was proclaimed to the world, and that the ministry of the Apostles consisted in making this truth manifest. The truth, here adverted to, is called the gospel; and the proclamation of it s called the preaching of the gospel.-We mean, by the truth of the gospel, a great and important fact, which is not lessened by unbelief, nor increased by the faith that man exercises. Truth, of any kind, does not derive its character from the act of believing it; nor can it lose its character, as truth, if ever so many should discredit it. The truth of God is eternal; nothing can be added to it or taken from it.

It may assist our enquiries under this head, and it may enable us to ascertain with more precision, what the gospel is, lo shew, that there are two ways, in which Divine truth is expressed in the Scriptures. In one instance, a doctrine, precept or commandment is said to be true in God; in another, it is represented as true in man. St. John has this observation, "again, a new commandment I write unto ou, which thing is true in him and in you; because the darkness, is past, and the true light now shineth." A man, that forms the design of an edifice, with sufficient foresight and calculation to avoid defeat, when he has made a plan of the intended structure, can exhibit it to others, who, according to the evidence which they have of the ability of the architect, will believe in the erection of the edifice. The commencement, progress and end of the work are things that are true, in the mind of the builder, and in proportion as others receive the knowledge of his plan, they become drue in them. The Apostles intimate that the scheme of salvation by Jesus Christ was true in God from eternity; nor with"the Lamb slain from the foundation of the world." St. Paul informs his Ephesian brethren of the eternal truth of God, in these words, "according as he hath chosen us in him, before the foundation of the world." And after stating what God had wrought on their behalf, by Christ Jesus, he goes on and observes, "having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself." The eternal purpose of the Father was true in him, before he imparted the knowledge of it to any of his creatures. It did not become a truth by the subsequent faith of those who believed in it; and it is equally fair to conclude, that no hardness of heart or unbelief, on the part of man, could de-

feat this purpose, or render truth a falsehood. But when the primitive preachers of the gospel were made acquainted with the plan of salvation, it was then "true in them," and that for a sufficient reason, "because the darkness is past, and true light now shineth." Hence, St. Paul was desirous that his brethren might "prove what was that good, and acceptable, and, perfect will of God." But this will must have existed in God, and have been a truth, before it could be "proved" in open

The reflecting mind will easily conceive of the nature of the gospel from an attention to common events, as methods of representation. A parent makes provision for the future welfare of his child, while yet an infant; he bestows an inheritance upon him, and places it in the hands of another, to be put into the child's possession, when he shall have arrived at a stage of life, in which he can improve and enjoy it. The father may communicate the knowledge of this truth to his son, while he is still in his nonage; but the fact of the gift does not depend upon this com-

munication; on the contrary, the communication is the effect of the gift, which had been previously bestowed. The requirement to believe in the father's declaration would stand entirely on the truth of the covenant, which made the inheritance sure to the child. Hence the scriptures testify that "God hath given to us eternal life and that this life is in his Son;" they assure us, that "our life is hidden with Christ in God;" they declare, in positive and unconditional terms, that "God so loved the world that he gave his only begotten Son, that the world might live through him." They uniformly represent the love of God, the inheritance which he bestows, the purpose that he formed "to gather together in one all things in Christ, whether they be things in heaven, or things in earth," to be truths, contained in the will of God, antecedently to any manifestation to the children of men. The gospel is the method of manifestation; it is the "light, in which we see life;" it is the revelation of the mystery of the Divine will, which is, that "all men should be saved, and come to the knowledge of the truth." It is therefore, "glad tidings of great joy to all people."

But the gospel is likewise called a testimony; and this term assists our conceptions of its true character. "This gospel Such a statement implies an idea which must first be preached for a testimony we are not able to grasp; it holds up the Be not thou, there among all natious. fore, ashamed of the testimony of our Lord." The ministers of the gospel are called witnesses; and this form of expression helps to elucidate our subject, and to establish the truth of the preceding observations. Now, what do we understand by these terms? They always convey the idea of a fact existing previous to the testimony of its existence. The witnesses can in no case by their testimony, produce the fact or constitute the thing true, of which they testify. It will not surprise the intelligent reader of Scripture, to be informed that even the advent of Christ added nothing to the sum of divine truth; but he came to manifest truth, to display a system which had been true in God from the foundation of the world. Hence when our Lord "witnessed a good con-fession before Pontius Pilate," he made this declaration, "for this end was I born and for this cause came I into the world, to bear witness to the truth." It was in view of this that John, in the Revelations describes Jesus Christ as "the faithful

and true witness." The general course of reasoning adopted here, leads to these conclusions; that the gospel is, in an eminent sense, a revelation of the perfections, will and purpose of Almighty God; it exhibits our Creator's design in our existence, and manifests that love, of which our existence is an effect; it presents to all mankind an inheritance reserved for them in him in whom it was originally given; it calls on all men to believe and obey the truth, not by such faith and obedience to gain a title to eternal life, but to evince their realizing sense of the Divine veracity by accrediting his testimony, and their own true dignity by walking as the "heirs of God and joint heirs with Jesus Christ."

We next proceed to offer some reasons why the gospel should be preached to ev-

ery creature.

Every man who reads the gospel, or is commanded to preach it, must feel some portion of our subject, let us have rocourse

out supposing this can we affix any prop- interest in ascertaining the principles on to some of the many scriptures, in which his apostles is founded. These principles will now be briefly stated. They will be found to hold such a relation to each other, as not easily to admit of being separated, without destroying the foundation on which the christian ministry is established We observe 1st .- That the gospel should be preached to every creature, because it meets the circumstances and is adapted to the situations of all human beings. Few will be disposed to doubt this proposition. If all have sinned, all need a Saviour .-If all men are naturally moral darkness, they all need the same light of life. Does famine prevail over the whole land, then all its inhabitants require "the living bread which cometh down from heaven. It is needless to go into a multitude of cases, to illustrate this principle. We will only remark, that the gospel is so congenial to the best interests of all mankind, that Jesus Christ as he appears in the gospel may very properly be called "the desire of all nations." This however is not because all nations have heard of the name of Jesus, and learnt the character which he wears as the Saviour of the world, for this is not true; but he is their desire, as an object suited to the condition in which sin and ignorance place the chilmanifestation to the minds of his creatures. dren of men; and further, the inhabitants of the world desire the gospel, and seek it and sigh after it, in a manner similar to that in which "new born babes desire" the nutriment that nature has provided for their sustenance and growth .-To say otherwise is to detract from the value of the gospel, and make it of little or no account; for certainly it can possess but small claim to our attention and regard, if it does not ameliorate our condition, which it cannot do, unless it bestows what we really need. 2. It is proper that the gospel should be preached to all, because all are interested in the blessings which it brings to view. This statement must be correct, if we consider the gospel as the revelation of the Divine will; and no other principle, especially a contrary one, can be assumed without supposing that God invites us to listen to that in which we can hear nothing to our benefit, or calls us to partake of that which was never provided for us. Suppose that a famine reigned in the dominion of a certain prince, who was able to satisfy the wants of all his subjects. Should the prince send abroad his heralds with his royal invitation to come and have their wants supplied, his subjects, if this invitation was universal, would justly consider themselves as interested in the favor which their sovereign bad proposed. But what would be their surprise to be told by the same messengers, that it was never the intention of the prince, that but a very small number should receive any benefit from the offer And should these messengers endeavor to explain the mystery by saying, that the invitation contained only the REVEALED will of the prince; while the SECRET will was, that only a few should partake of the blessing; it would be so far from removing the difficulty that it would greatly augment it: it would, in fact, be an effort to explain one mystery by proposing another greater. notion of two wills, existing at the same time in the same being, and what is still more incomprehensible, those two wills are directly opposed to each other. It is certainly a sacred pleasure, to contemplate the gospel as uniform and consistent in the design which it discloses and the invitation that it publishes If we believe that the gospel is "the revelation of the mystery which has been kept hid from ages and generations," and if we further consider it as revealing the purpose of God, that "all men should be saved and come to the knowledge of the truth," then we discover a glorious harmony of design and exhibition; the gracious calls and invitations of the heralds of the prince of life, correspond exactly with the determinate counsel, which has given bread from heaven "for the life of the world." This language will need no comment, "ho, EVERY ONE that thirsteth, come ye to the waters, and he that hath no money, come, buy wine and milk without money and without price."

We proceed in the third place, to state distinctly the effect of believing or dishelieving the gospel. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The words of the text are understood to contain both a promise and a threatening; a promise to the believer, of salvation for exerting an act of faith in Christ, a threatening to the unbeliever for his rejection of the gospel, and continuance in his infidelity. That both the salvation premised and the condemnation threatened belong to the world to come, is likewise a proposition that has obtained credit, very generally, in the religious world We shall be justified in attempting to arrive at the proper application of these words, by reasons already stated, and from the consideration, that the threatening in the text is supposed to militate with a doctrine which we hold as scriptural.

For a general understanding of this

er idea to the declaration that Christ was which our Saviour's broad commission to faith and unbelief with their different consequences are described in the most unequivocal language. St. John has given this view of the matter; "he that believeth on the Son of God hath the witness within tach any conditions to the one case, more himself; he that believeth not, God hath than the other. The unbeliever cannot made him a liar, because he believeth not escape the dreadful effect of his unbelief, the record, that God gave of his Son; and any more than the believer can avoid the this is the record, that God hath given to legitimate result of his faith. But at the us eternal life, and this life, is in his Son." same time, we should take care to shun a fact, which the witness manifests to him, It is a sure sign of the falsity of an argubut which did not become a fact by the power of testimony. The truth believed men, of whom we read, were once believed possessed the same character before as afthe truth of God must embrace the interest, that is, the eternal life of the unbeliever, entered into rest." It is a happy reflecor else he could not make God a liar by disbelieving his record. We are told, moreover, what this record is, which some accredit and others discredit; "God hath given into us eternal life, and this life is in his Son." If God had not bestowed this gift, no man could have either merit or happiness in believing, as his faith would have no proper object; and if the unbeliever were not an heir of the heavenly inheritance, he would have no such record, proposed to him as an object of his faith, or if he had, he could not be culpable for disbelieving it. No man's felicity was ever promoted by believing a falsehood, and no punishment, either privative or positive, was ever denounced for disbelieving it.

Let us try an application of the doctrine of the text, in view of the scheme of election to eternal life and reprobation to eternal misery. This plan supposes that a portion of mankind were chosen from eternity to be heirs of immortal glory, that the rest were formed vessels of wrath; and that for the first the Saviour died and rose again, while his death and resurrection had no reference to the latter, except being the means of increasing their condemnation. Now, the ministers of Christ are supposed to address men of both these descriptions, and to call upon them to believe shall they believe, which may be called the truth? The elect, indeed, if they beas no act of faith could make a truth. If, the world to God, " not imputing their on the contrary, the reprobate should believe in his own perdition, he would assuredly believe the truth; though it would want the characteristics which the truth of the gospel always possesses; it produces guard against it, from the consideration, "all joy and peace;" it makes the subject that it is the "the sin which easily begets "free indeed."

It will now be shown, in reference to

there is a distinction between what is true in the purposes of heaven, and what is made manifest to the creature; in other words, Salvation is both general and special; Hence, the Apostle has asserted, that to them that believe." How this Salvation expect to suffer, a pardon is produced and read by the proper officer. And this pardon has all the sanction of authority, it is read to the criminals as a truth, as "the record which is given" of the mercy and compassion of the government. Suppose that one of the persons alluded to, believes what he hears, and is filled with joy at the good report; the other will not give his assent, but continues to oppose the fact proposed in the instrument that has been read.

It is easy to see that the believing culprit is saved by his faith. But from what is he saved? Will it be said that he is saved from execution? The government, by its own, independent act, had saved him from that, and the document which has just been read is a proof of it. No. miserable man is saved from the fear of death, and from all the horror attendant on the expected event. Thus, though both are included in the act of grace, yet the one is the subject of a special salvation. For, we will suppose, that the other still remains in darkness and cannot receive the truth, as it has been published. Now, what is, or will be the effect of this stubborn infidelity? If some person present should advise the officer to execute the criminal immediately, as the just reward of his unbelief the suggestion would meet with nothing but contempt, as it would evince great inhumanity and astonishing ignorance of the law, which preserves the right to pardon as well as the power to condemn. But we ask, would not every reasonable person conceive, that the culprit suffers a sufficient punishment from is own unbelief? Is it not sufficiently obvious, that notwithstanding the clemency of government, the man who disbelieves is still under condemnation? Hence, to il-

lustrate our subject still further, we are

told, that "he that believeth not is condem-

ned already;" and again, "he that believ-

eth on the Son hath everlasting life: and

he that believeth not the Son, shall not see

life, but the wrath of God abideth on him."

It is proper to observe, that when we quote such passages as the above, we should always feel ready to admit the consequences of unbelief, as fully as that of faith, and we should be careful not to at-The inferences which flow from the prem- that interpretation of these texts, which ises here laid down, are as follows: the be- makes them absolute declarations of the liever in Christ has a witness in himself of interminable misery of the unbeliever .men, of whom we read, were once believers, and if the text is true, were once unter the fact of faith. Again, the unbeliev- der condemnation. But this did not mili-er makes God a liar by his unbelief; hence tate against their final salvation; for the same persons afterwards "believed and tion too, that unbelief does not change the purposes of heaven, nor falsify a single iota of the record of eternal love. "What if some do not believe, shall their unbelief make the faith of God without effect? God forbid." So far indeed is this from fact, that the very reverse seems to be true; speaking of the blindness of the Jews, Paul informs us, that " God hath concluded them all in unbelief, that he might have mercy upon all."

The immediate effect of mental blindness is illustrated in the scriptures with wonderful force and demonstration; and the divine favor, abounding beyond this blindness, is likewise exhibited. How blind was Jacob to the purposes of God, who still regarded him with the same benignity and was prosecuting a work to effect the salvation of his family, while the patriarch's unbelief exclaimed, "all these things are against me." How ignorant were his sons, of the benevolent feelings of Joseph towards them, while "he made himself strange," and while so many untoward events were taking place." Yet all this darkness and ignorance, with the superadded wickedness of their hearts, could not divert fraternal affection from its design; and while unbelief is indulging its dreadful forebodings, the injured, though to the salvations of their souls. But what not malevolent man, bursts upon the the truth? The elect, indeed, if they be-lieve in their own final salvation will be-lieve the truth; but one of the non-elect, having such views, would believe a false-hood, a falsehood two of the non-elect arms to some time corresponds with the wretched subjects of ignorance and anxihood, a falsehood too, of such a character and design of that Saviour who reconciles trespasses unto them."

Unbelief is commonly said to be a sin of awful magnitude and of crimson die, and we are often enjoined to be on our us.27 If such observations are founded in truth, they must recognize some importhe salvation which results from faith, that tant fact, to which God has testified by his spirit; which being denied by the unbeliever brings the charge of falsehood upon the Author of truth. On the other hand, he, who, like the ancient christians, becial; Hence, the Apostle has asserted, that God is the Saviour of all men, especially that God is true." His faith is the medium through which he receives the spiritual is effected in the latter or special case, will blessings of the gospel, and his declaraeasily appear. Two men have been sen- tion and baptism are external testimonies tenced to death for a violation of the laws of his internal assurance. His faith will of their country. At the period when they possess a purifying, as well as a saving property, and as it 'works by love,' it must be fruitful of every good work. We shall not be told, that the faith, which rests on the promise of eternal life, without conditions to fulfil, is calculated to exclude all religious and holy exercises. We know, indeed, that the believer "enters into rest and ceases from his own works;" but it is not therefore true that the believer has no "labor of love" to perform. On the contrary, his is the most ample field, his the sweetest employment, his the noblest reward. Let us remember him who said, 'my meat and drink is to do the will of him that sent me;" and be careful to recollect that the true faith gives virtue and religion their moral fitness. "Let them that have believed in God, be careful to maintain good works. These things are good and profitable unto men."

RELIGION. What is it that is bread to the hungry - eves to the blind-feet to the lame-liberty to the captive-and joy to the world! What gives woman, the partner of our joys, the soother of our sorrows. that rank and standing in society, to which she was originally designed by her Crea-It is religion-pure and undefiled religion-which had its origin in the bosom of benevolence, and which has been fostered and cherished by the loving kindness of the Almighty. And is there to be found a female in the wide world, so lost in every thing that ennobles human kind, as that she can despise and attempt to destroy that which is her all?

Convention of Teachers. A Convention of Teachers commenced in Boston on the first Monday in April, to continue through the Ii is open to all teachers in New England. A National Convention will commence in the city of New York on the 4th of May, under the direction of the National Lyceum.

The Chapel, in which Mr. Irving peformed his miracles of the tongues, has been closed to him by the Trustees.

- "And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, APRIL 13.

"The winter is over, and gone; the flowers appea on the earth; the time of the singing of birds is come;

and the voice of the turtle is heard in our land."

An elegant writer has styled the renewing of the face of the earth with life and beauty, "an annual miracle." Certain it is that the change from Winter to Spring is a sudden, a total and a most glorious one, and though it may not be miraculous, according to the philosophical definition of a miracle, is, nevertheles-, sufficiently astonishing and wonderful to enlist our profoundest admiration and purest gratitude. Between all the seasons, as they succeed each other, there is a comparison,-a gradual and imperceptible merging of the one into the next; but between winter and pring there is an entire contrast-a change from the rude and desolating blasts, to the mild zephyrs and transporting beauties of spring. What heart, at this season, is not dilated with joy? What voice is not raised with the general chorus of Nature, is praise to "the God of the rolling year"? Every thing invites to adoration. The goodness of God is written as with a sunbeam upon every object in nature. Not a wave rolls in the ocean; not a plant shoots up in the wilderness; not a star twinkles in the sky, which does not declare his glorious and unutterable greatness and

The sun which now, with his increasing heat shines upon an infant creation, so lately warmed into being. is a striking emblem of God. No wonder that the heathen, who worshipped the Sun, should mistake so fair a copy for the bright Original. Its light reveals all you see. Without it, creation would be a blank and lifeless. With it, every thing is bright and beautiful. The sun, too, is a striking emblem of God as it diffuses a general and equal influence. On whom does the sun not shine? Who gets more of it than his neighbor? There is no partiality here. Every place and every region has its proportionate share and feels its permanent efficacy. So it is with God. With him is no partiality. Our heavenly Father looks equally upon all his children, and the dispensations of his blessings are equal, steady, universal. Go where you will -to the uttermost parts of the earth-there you will fod Him, and there is he your merciful Father, "O praise the Lord for his goodness, and for his wonderworks to the children of men."

THE HEATHEN.

A writer in Zion's Advocate, who has commenced a series of Letters to the Baptist Churches in Maine, begins his first No. with the following words for a motto: "The heathen are in a state of sin and condemnation, and must perish unless saved by Jeses Christ." From this he goes on to prove-nay to assert, for he cannot prove-that all of eight millions out of ten hundred millions of human souls now on the face of the earth, must, if they die before seeing a Culvinistic Missionary, go down to hell and be endlessly miserable for not believing the Christian religion. With much sang froid he plunges them all into "a hell which hu man tongues cannot describe"-into "everlasting What a horrible barbarous doctrine! What a reflection upon the wisdom, power and goodness of Almighty God! Can such impiety be pardoned? John Wakefield, however, was bonest in the statement. It is the legitimate inference from his faith. But he ought to learn better things. It should be noticed, by the way, that the above shocking statements are made preparatory to a call upon the people for "liberal contributions." They were designed for an effect; and in the estimation of some people the end justifies the

DOCTRINAL TRACTS.

means. Probably the cash will be forth coming.

It is known, that for a long time past the professed Calvinists of New England have been exceedingly silent on the subject of their distinguishing tenets. This rilence, and the evasive manner which they have manifested in the discussion of doctrinal topics has led many to suspect that Calvinism, though found in their creeds, they had come to regard as indefensible, if, peradventure, they had not secretly given it up altogether. Of late, however, there seems to have been more of a dien osition to revive the Five Point ing that, hitherto, they have but been concealed for poljtic reasons, pending "protracted" operations for a revival. The revivals are now over, and we begin to be served with strong meat.

We are pleased to notice of late several Doctrinal Tracts in the Christian Mirror, originally communicated for that paper, containing a frank and undressed putting out of the cloven foot of Calvinism. We commend the writers honesty, though we cannot avouch for his consistency.

Before us is one of these Tracts. We hope it may come into the series of the Monthly distribution in every family in the state. Nothing more than the tract itself will be needed to cause the people to revolt and turn away from the doctrine as an unholy thing. We have not room for the whole of it: the reader must be contented with the beauties of it, without commen from us. It is entitled, " The doctrine of election illusts ated and established "

All mankind are by nature in a state of sin and condemnation

Consequently, if left to themselves will go

down to perdition.

This sad result, God has determined to prevent. Some he saves.

God does this from design In doing this, God is governed by a wise regard to his own good pleasure. He does not save one and not another, because the one whom he saves is better than the other.

His purpose is a sovereign purpose. If God is unchangeable, he has no new purposes. If he renews the heart of a sinner, it was his eternal purpose to renew the heart of that sinner. And the same may be said of all who are made the subjects of his

Objections answered.

. If I am not one of the elect, how am I to be blamed for not being saved? Ans. Because you do not choose life, when life and death are set before you.

Obj. But if I am not elected how can I choose life. Ans. Just as easily as you can choose

Obj. The doctrine of election represents

God as being partial in the dispensations of

his grace.

Ans. That God is discriminating cannot be denied. He does more for the elect, than

for the non-elect. But though he is discriminating, he is not partial.

The doctrine is calculated to drive men to despair. Ans. If it be true that sinners will not come

to Christ; then unless God has determined to make some willing, there is no hope that one of the human race will be saved. To deny this doctrine therefore is the direct way to drive all men to despair. Remarks.

Opposition to this doctrine is sinful. It is sinful because it implies opposition to the character and government of God.

The doctrine of election ought to be loved God loves it. Christ loves it. The Holy Ghost loves it. And every human being ought to love it.

HADES AND GEHENNA.

Rev. A Wilson, editor of the Baptist Advocate says to his correspondent "P." that "Orthodoxy has never taught that Hades always means a state of punishment, but has uniformly taught the contrary." Will Mr. W. say Hades ever means a place of endless punishment? He will not dare risk his reput ation as a scholar by saying it does. Well then, Hades being abandoned, where does he find a word for hell? Ans. in Gehenna. "This word," says he "always means the state of punishment for the wicked after death." Would neighbor Wilson be so kind as to adduce something like proof for this ipse dixit! Or does he think his word will be taken for granted as sufficient authority, against scholars immensely before him-such as Dr. Campbell, Mr. Knight, Clarke, &c? We shall be tempted to set Mr. Walker on to him, if he is not less prodigal of his assertions.

THIRD ARTICLE. Both branches of the Massachusetts Legislature have, by very large majorities, adopted the amendment proposed to the Third Article in the Bill of Rights. The effect of this amendment, if accepted by the next Legislature and the people, will be to reject that obnoxious feature in the Constitution which provides for a legal support of religion. The Constitutions of most States are equally liberal on the subject of religion The following, however, is the 2d Section of the 8th Article in the Constitution of Tennes

"SEC. 2. No person who denies the being of a God or a future state of rewards and punishments, shall hold any office in the civil department of this State."

What is this but an actual disfrauchisement of part-perhaps a large part-of the free white citizens of that Commonwealth? Unless men hold office unconstitutionally and hypocritically in Tennessee, we must suppose, that every person who holds a civil office under that Constitution, is a believer in future rewards and punishments. They must, then, have excellent laws in Tennessee.

EMLYN IN AFFLICTION.

All our readers have heard of Rev. Thomas Emlyn It is enough, for our present purpose to say, that in 1704 he was tried for the crime of believing that Jesus Christ was not Almighty God; was not allowed to speak in his own defence, and was condemned to suffer ne year's imprisonment, pay a fine of one thousand pounds, lie in prison till the fine should be paid and find security for good behavior during life. Being un able to pay the fine, he laid in prison more than two years, during which time no christian came to visu him in prison or to offer him an act of kindness,-Meanwhile the little estate he had, fell to ruin, hi 'deer and pleasant companion in whom he securely trusted," died, and other relatives and friends were removed by death. While in prison he wrote a narrative of his sufferings for conscience sake, and various meditations on his afflicted condition. From the latter we extract the following; believing the sentiments they contain are deserving the attention of all "who are in any trouble." It is in the form of a Prayer.

"I find it so hard to raise my desires above this earth, that I admire Thy wisdom in making this state so uneasy, that, being crossed here. I might give over vain carnal pursuits, and bend more earnestly towards beaven .-If notwithstanding my bondage I am so fond of this Egypt, if when through my troubles it might be expected I should be glad to go down into the grave for retirement, I am yet so loth to leave this earthly habitation, and when Thou art seeming to call me hence, I still crave more delay; how strong, methinks, would the enchantments of this world be, if I had no disturbance in it. If I heard nothing but Siren songs, and rolled on with pleasure in Halcyon days; if no dear relations did die, nor friends prove false or unkind, nor enemies base and cruel, nor any afflictions distarb my repose, I fear I should forget the way home, and loiter grievously in my Christian course; such a calm sea would not further me in my voyage, as a few rough gales. Thou, who knowest the best way to draw me out of this snare, hast taught me by Thy rebukes not to rest here; and that my heart may find no temptation to settle below. Thou hast taken away the dearest objects of my love, that so my affections may follow after, and by this art he translated from earth to heaven, that when I stand gazing after my ascended, endeared companions, I may, so often at least, look towards heaven; and whilst calamities here draw off my heart from things below, Thy grace and Thy love may draw it kindly to things above.

WASHINGTON A CHRISTIAN.

The following, from Gen. M. Lewis's Oration, will thow, that Washington was certainly a believer in the Christian religion. That he was also a Universalist, or very near this, the extract makes manifest .-While he did not admit the doctrine of total depravity, he believed that the day will come when "the Redeemer shall do away man's malignant passions," and restore the children of a Common Father to primeral love and bliss.

In representing some of the scenes which in the course of his service [on the frontiers] he witnessed, one shall be stated, with his reflections on it, as containing from his own lips a declaration of his religious faith, which some have dared to doubt. In a private communication to a friend, he describes the massacre of a mother and her two infants, and closes in the following terms.

" To see these poor innocents, these little, unoffending angels just entered upon life, and, instead of fondest sympathy and tenderness, meeting their hideous deaths, and from the hands of brothers too, filled my soul with the deepest borror of sin; but at the same time inspired a most adoring sense of that re

ligion which announces the Redeemer, who shall one day do away man's malignant passions, and estore the children of God to primeval love and bliss. Without this hope what man but would wish he had never been boin?"

BAPTISTS IN THE WEST.

An article is going the rounds of the Baptist papers, written by a Baptist clergyman in one of the Western states, which declares,

"Of the 981 preachers estimated to belong to the Baptist order in the valley of the Mississippi, at least one third are disqualified for

The article adds-

"The want of ministerial qualifications varies. Some are decidedly immoral The writer has known not less than eight preachers in a district of country, who lived in immoral habits-Some were notorious drunkards,-and yet for a considerable time retained their standing in the church, though the voice of the public was against them. Many others, though not grossly scandalous, are far from exhibiting the purity and consisten-cy of the ministerial character. A bigoted, censorious, uncharitable spirit, is frequently indulged.

These statements are endorsed by Editor Wilson in Zion's Advocate of April 4. "These statements," says he, "are made with great care and deliberation." These statements are not random conjectures, but have been mide with good advice." No doubt, then, they are true. But what are we to say of these things? Are they the tendency of the Calvinistic system? Were similar comparison of the Baptists in other parts of the U.S. made, it might, for ought we know, present a picture equally unwelcome.

THE MAN OF SIN.

"Let no man deceive you by any means; for that day shall not come, except there come falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God," &c. 2 Thess. ii: 3-7.

Divines have not been agreed as to the person described above as the man of sin. At length, however, we have the question settled in Dr. Elv's paper of April 5. By a long, learned and critical argument therein, it is made perfectly evident that "the man of sin, -- the son of perdition," is no less a personage than the Rev. Ashbel Greene, D. D. the leading and "exalted" Presbyterian Clergyman of Philadelphia, acting in concert with a " Central Committee" which claims to sit in the Tennie of God, as God, and to direct the concerns of the Presbyterian Church throughout the U. S. Dr. Greene and Dr. Ely bave had a falling out. The former claims to be ortho lox par excellence. This very circumstance is named as one among others to prove that he is the real man of sin predicted in the passage at the head of this article.

LIBERALITY OF SENTIMENT.

We profess to be liberal in our religious sentiments all, then, should endeavor to live accordingly and have a care that their liberality give no countenance for licentiousness in themselves or others. As liberal christians we absold be the strictest in our observance of the moral requisitions of the Gospel-extending towards the sincere and upright of other sects all that courtesy, forbeatance and kindness which the spirit of our faith so eminently requires. .

The following description of Liberal Sentiments are rom the pen of a masterly writer in the Theological Miscellany, Vol. 1, page 39. Though long, the extract deserves an attentive reading.

"A man of liberal sentiments must be distinguished from him who hath no religious sentiments at all. He is one who hath seriously and effectually investigated, both in his Bible and on his knees, in public assemblies and in private conversations, the important articles of religion. He hath laid down principles, he hath inferred consequences; in a word, he hath adopted sentiments of his own.

He must be distinguished also from that tame undiscerning domestic among good people, who, though he has sentiments of his own, yet has not judgment to estimate the worth and value of one sentimen; beyond another.

Now a generous believer of the Christian religion is one who will never allow himself to try to propagate his sentiments by the commission of sin. No collusion, no bitterness, no wrath no undue influence of any kind, will be apply to make his sentiments receivable; and no living thing, will be less happy for his being a Christian. He will exercise his liberality by allowing those who differ from him as much virtue and integrity as he possibly can.

There are, among a multitude of arguments to enforce such a disposition, the following worthy our attention.

should exercise liberality in "First, We union with sentiment, because of the differ erent capacities, advantages and tasks of Religion employs the capacities of mankind, just as the air employs their lungs and their organs of speech. The fancy of one is lively, of another duli. The judgment of one is elastic; of another feeble, a damaged spring. The memory of one is retentive; that of another is treacherous as the wind. The passions of this man are lofty vigorous, rapid; those of that man crawl, and hum, and buz, and 'when on wing, sail only round the circumference of a tulip. Is i conceivable that capability, so different in every thing else should be all alike in reli gion? The advantages of mankind differ .-How should he who hath no parents, no books no tutor, no companions, equal whom Providence hath gratified with them dl; who when he looks over the treasures of his own knowledge, can say, this I had of a Greek, that I learned of a Roman; this infor mation I acquired of my tutor, that was a present of my tather: a friend gave me this branch of knowledge, an acquaintance be-queathed me that? The tasks of mankind differ; so I call the employments and exercises of life. In my opinion, circumstances make great men; and if we have not Cæsars in the state, and Pauls in the church, it is because neither church por state are in the circumstances in which they were in the days of those great men. I'ush a dull man into a river, and endanger his life, and suddenly he will discover invention, and make efforts beyond himself. The world is a fine school of instruction. Poverty, sickness, pain loss of children, treachery of friends, malice of enemies, and a thousand other things, drive the man of sentiment to his Bible, and, so to speak, bring him home to a repast with

his benefactor, God. Is it conceivable that he, whose young and tender heart is yet unpractised in trials of this kind, can have ascertained and tasted so many religious truths as the sufferer has?

"We should believe the Christian religion with liberality, in the second place, because every part of the Christian religion inculcates Christianity gives us a character generosity. Christianity gives us a character of God; but my God! what a character does it give! God is LOVE. Christianity teaches the doctrine of Providence; but what a providence! Upon whom doth not its light arise! Is there an animalcule so little, or a wretch so forlorn, as to be forsaken and forgotten of Christianity teaches the doctrine his God? of redemption of whom? - of all tongues, kindred, nations, and, people: of the infant of a span, and the sinner of a hundred years old; a redemption generous in its principle, generous in its price, generous in its effects; fix. ed sentiments of Divine munificence, and revealed with a liberality for which we have no name. In a word, the illiberal Christian always acts contrary to the spirit of his religion; the liberal man alone thoroughly un-

derstands it.
"Thirdly, We should be liberal, because no other spirit is exemplified in the infallible guides whom we profess to follow. I set one Paul against a whole army of uninspired men: 'Some preach Christ of good will, and some of envy and strife. What then? Christ is preached; and I therein do rejoce, yea and will rejoice. One eateth all things, another eateth herbs; but why dost THOU judge thy brother? We shall all stand be-fore the judgment seat of Christ.' We often inquire, What was the doctrine of Christ, and what was the practice of Christ; suppose we were to institute a third question, Of what TEMPER was Christ?

"Once more: We should be liberal as well as orthodox, because truth, especially the truths of Christianty, do not want any support from our liberality. Let the little bee guard its little honey with its little sting; perhaps its little life may depend a little while on that Let the fierce bull shake little nourishment. his head, and nod his horn and threaten his enemy, who seeks to eat his flesh, and wear his coat, and live by his death: poor fellow! his life is in danger; I forgive his bellowing and his rage. But the Christian religion,—is that Jin danger? and what human efforts can render that true which is false, that odious which is levely? Christianity is in no danger, and therefore it gives its professors life and breath, and all things,

except a power of injuring others. In fine, liberality in the profession of re religion is a wise and innocent policy. The bigot lives at home; a reptile he crawled into existence, and there in his hole he lurks a reptile still. A generous Christian goes out of his own party, associates with others and gains improvement by all. It is a Persian proverb, Aliberal hand is better than a strong arm. The dignity of Christianity is better supported by acts of liberality than by accuracy of reasoning: but when both go togethwhen a man of sentiment can clearly state and ably defend his religious principles and when his heart is as generous as his principles are inflexible, he possesses strength and beauty in an eminent degree."

CANT TERMS.

Perhaps we quote too much from Dr. Ely: but our howels of kindness towards him are so enlarged, since he has got in the way of peppering his paper occasionally with truths concerning his own denomination, that, like all choice friends who are partial to each other, we delight to listen to his voice and repeat his "concord of sweet sounds." The following is from some of his strictures on othodox accounts of revivals, under the head of "cant terms and stereotype Reports."

"These reports also commonly abound with cant terms about a revival's breaking out in different places and parts of the town, as if it were the plague; about a sinner's getting religion, and obtaining a hope that he has submitted to God; as if hope could respect the past, instead of some future good; and about others being struck under convictions."

ADVERTISEMENT.

It is not often that we feel so liberal as to transfer advertisements to our editorial columns; but the folowing, which we cut out of Dr. Elv's Philadelphian of April 5, being somewhat of a curiosity we have thought our readers might be amused by the perusal of it. Moreover we are willing to aid the Advertiser in his object.

"ADVERTISEMENT FOR RARE MINISTERS." WANTED one dozen ministers of good talents and education, of the Presbyterian practice as well as profession; averse to controversy, but lovers of peace and good will. and sincerely desirous to convert sinners to Christianity and not to a party."

This appears, as before said, in Dr. Ely's paper .-The innendo is, that talented and educated Presbyterian ministers, who practice what they preach,-men who love peace and think more of Christianity than of the interests of a sect,—are a scarce commodity in the market; nay, that a dozen such are not to be found in all the present ranks. Surely this is an "unkind cut." oming as it does from a Presbyterian source. Dr. Ely, in an editorial note, is still more severe. He says, "We fear that the people willing to receive such preachers are few, for no more than "one dozen," it seems, are named in the advertisement as desirable."

NEW SOCIETY.

Our brethren in Madison, Me. to the number of about 40 adult males formed themselves into a Society, under legal organization, week before last. May this young plant in our divine Father's vineyard, enjoy the beams of the Sun of Righteousness and be richly watered with the dews of heavenly grace-till they all grow, in the unity of the spirit, into one man in Christ Jesus, the great Redeemer of all men.

O-We are informed that Br. W. FROST of Dexter declines accepting the invitation of the Universalist Society in Gray, to become their pastor. The Society in Dexter are unwilling to have him leave.

NEW MEETING HOUSE.

The Universalists in M'Lean, N. Y. have contracted for the building of a Meeting House, which is to be completed within the year. This is the effect a recent public religious debate in that place between Rev. Mr. Chase (Universalist,) and Rev. Mr. Puffer, (Metho-

A Conference of Universalists is to be held in Alex ander, N. Y. on the 38th and 29th of April.

ORIGINAL COMMUNICATIONS,

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IFor the Christian Intelligencer.]

NOT TIME TO PREACH UNIVERSAL

This objection is very often urged, we have, therefore, concluded to bring it to the test of investigation. We think it will be used to be universal. test of investigation. We think it will be found, like many others, to be without foundation. It is, we imagine, urged rather foundations of policy than sincerny. The objection is generally employed by preachers the indefinite description of the indefinite description. andless misery, or of the indefinite dog of Unitarianism. But what do they mean Is it against their interest, or would it corn
the motals of society? The latter reason generally assigned: and we never knew a hyp generally assigned, and the never snew ahyporite that did not pretend that this was the rading motive of all his actions. But why suggest the idea of hypocrisy? Because we do not find among such persons any more readiness to advance the interests of society

willing to sacrifice wealth or case more redily than those who make no professions opublic good. No. The contrary is proven al. We do not mean to say there is no good ness, only among those who a agree with in sentiment. But we must acknowledge that we have generally found the best men amount those who make the least profession. There is one peculiarity attending this dejection which deserves notice. It is not to

readiness to anythice the interests of society than among those who never employ such weak and puerile reasoning. Go, and propose to them any successful plan of educa-

tion, or any mode of ameliorating the condi-tion of mankind, and see whether they are

nied but the doctrine is founded in truth, i is not said to contradict either nature or Revelation. It is said the time has not be come to make an open declaration of it. Eal who is to judge? Who is to determine when truth ought to be published or suppressed We know there is a maxim in society, that We know there is a payment not to be spoken at all times. the truth ought not to be spoken at all tie We fear this has found its way into the pulpit. We believe it is misunderstood and perverted. If we speak at all, we should speak the truth, otherwise, we had better besieut We think it would be better for communic to close all our pulpits forever, than to open them for the dissemination of error. But we would not set ourselves up as a standard. God alone can search all hearts, and under-stand all the imaginations of the thoughts. But for what are our opposing brethren waiting Are they waiting for society to become wis or better? But suitable means must be en ployed to advance either wisdom or virtue.-What are those means? To proclaim fully will not increase wisdom. To preach error

will not promote truth. The authors of this objection seem to adopt the reasoning of many politicians, who affirm, in reference to some notions, that it will not do to publish the great truth that all men me born free and equal.' Many wise and and ble men have not hesitated, therefore, to advocate the partial suppression of this truth urging as a reason that the mass of commun ty were not sufficiently informed; that if received at all, it would only be misunderstood and perverted: and liberty, thus attained, would degenerate into licentiousness. With respect to this political truth, we do not know but this reasoning may be correct within certain prescribed limits. Doubtless, some preparation of mind is necessary, for liberty with some would result in conduct nach like the story of 'the children who would be their own masters.' But we feel some besitation in advocating such a course; because we know it is the extreme to which it has been carried, that has caused so much desolation and death among the nations of the earth. h is on a similar, if not the same principle, that the Reman Catholic priest either withholds the Bible, or requires his flock to repair to him

for an understanding of its contents.

With regard to religious truth, we believe such policy is incorrect. It is designed for all nations and tribes, and suited to all capacities. However sunk in ignorance, however contaminated with error, however of based by superstition, there can be no danger in declaring to them the impartiality and eternity of divine love. More especia ly, if it be true that there is already a uni versal belief in the existence of a Suprem Being. Why should a correct understa ing of the sublime and adorable character of God corrupt the morals of society more his existence? Many preach ers do not hesitate to employ every arga ment to establish this fundamental truth neither do they hesitate to establish, by it refutable testimony, the wisdom, power, or justice of God. But as it regards las love, they justify themselves in limiting of extending it according to the state of soci ety. As light and intelligence increase of other subjects, the community demands corresponding improvement in theology. In proportion to the increase and strength this demand, certain divines mean to comply. Hence, instead of the preachers converting the people, the people convert And all that is meant, genthe preachers. erally, by the objection we have had under seview, is that the full time has not ye come for society to arise in its strength, and declare that this doctrine shall be taught in all its fulness and beauty. Old theolog ical notions will gradually be laid aside like unfashiocable garments, no longer suited to the fastidious taste of the age.

But what can be more absurd than this objection? Nature has been declaring impartial love ever since the beginning. What doctrine do we suppose the sun proclaimed on the morning of creation, when for the first time he sent forth light, heat, and joy, throughout our world? What dottrine did the first shower teach as it watered and fertilized the earth? Certainly not a limited and partial doctrine. For if so, we could scarcely believe that 'the morning stars sang together, and all the sons of God shouted for joy.'

[For the Christian Intelligencer.] "May the wings of peace rest upon the dwelling, and the shield of conscience very serve thee and thine from all misery." letter came to hand just before I left the City of -, for which you will please to receive my sincere thanks. You complain of my long silence, and are fearful I have forgotten the attachment of our earlier years; your fears are unfounded,-my friendship, nor absence never can deprive you of. may accuse me of neglect, but you have been as criminally neglectful; the reproof therefore must return to your own bosom. I have been contemplating upon the shortness of time,—how rapidly its wheels move, and how soon will the archangel lift his hand to

heaven and swear by the Almighty, "that time shall be no longer,"—how awfully sub-lime will that moment be, -- the thunders will oll furiously, -- the vivid lightning flash with forky flames, --system on system fall, and bury universal creation in the ocean of forgettuiness. It is our duty to reason with ives, and devote now and then a few

moments to serious reflection upon the value of an hour, or on the dispensations of Heaven. We are apt to survey the works of Provi-dence with a partial, and ill judging eye.— We fain would travel upon beds of roses, ithout stepping upon the barren heath; and hen obliged so to do, accuse our heavenly Father of unkindness, and cry out in agony was ever sorrow equal to my sorrow low foolish and unjust are such complaints and exclamations. When corroding sickness raging within the rose in vain breathes its agrance upon us, but with delight we sieze humble root, which is bitter to the taste, d disgusting to the sight. This bitter will place the sweets of existence,-it will grengthen and invigorate the diseased frame; store lustre to the languid eye, and flush he pale cheek with the glow of health, -he gairish children of the spring, that dorn the garden, and decorate the field, are ort lived and frail; - they flourish to day, and to-morrow are worthless and withered. so in our progress through life, we find our leasures are vain and evanescent, - they are arrely tasted ere they are gone, and the membrance of departed joys, is ever a aree of mortifying and unavailing regret." But the pains of life may generally be conetted into lasting benefits; they are the med cines which can cure all our moral diseases, hey communicate their healing virtues to the stempered soul, and afford vigor and sanity the whole intellectual system. He who has realized more pain than pleas-

re, has, if he truly reflects on his circumtances, more reason to be thankful than to ine, for there are many of his fellow creanes within the circle of his acquaintance, on whom the clouds of adversity have spent er force with redoubled fury.

A poet of the East gives us a lively picture of the value we ought to put on the present ections upon its inestimable Whatever the sons of men may wish, or pant her in this world, they may certainly atain by diligence and perseverance in their eral pursuits; but, alas! there is one jewel which must forever elude the research of e most active and industrious. Past life, or time that hath fairly fled from us may be well compared to a brilliant, sparkling in eternity, whose lustre there only serves to make the darkness of our minds visible, for having once despisda diamond of the purest water, which rovidence had for a while consigned to our re. We may likewise consider each fleet-

ing day, as a pearl at the bottom of the an of time, which no diver can ever gain call his own, being, when out of morhands, as far removed from their reach, the years beyond the flood." my friend follow the counsel of the man, though not expressed in elegant guage, "not to make more haste than d speed,"-then shall we glide smoothdown the declivity of life and enter with on the unknown shores of eternity, and

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"Since trifles make the sum of human things, And half our misery from our foibles springs; Since life's best joys consist in peace and case, And few can save or serve, but all may please; Oh! let the ungentle spirit learn from hence, A smdl unkindness is a great offence; Large bounties to bestow we wish in vain, but all may shon the guilt of giving pain.

Adien for the present, "May the light of eaven continue to shine around you. Water Branch Branch

THE CHRONICLE. "And eatch the manners living as they rise."

GARDINER, FRIDAY, APRIL 13, 1832.

FRUIT TREES. In noticing a statement which met our eyes in the Augusta Age, week before last, ive to the destruction of fruit trees the past winthough we doubted not but that the statement was on sufficient authority, we expressed eur ignore as to the manner in which the fact could have loped itself then so early in the season. An agural friend, whom we respect, inferred from our ark, that we intended to contradict the statement. inference is not correct. We did not intend to nte the statement or to doubt the veracity of the er in which it was first observed by us. We think highly of the veracity of that print as of the secur journals generally. Since our article was written, have seen the "reasons" for the statement, and now, therefore, able to comprehend the fact .-om what we have heard and seen, we believe that uit trees, particularly the parts of them grown st year, have been extensively injured. The consoice of this, we fear must be a failure of the fruit arrest the coming senson.

NEW STEAM BOAT. A steam boat, intended to tween this place and Waterville, is now nearly pleted in this village, and will be ready to run probas soon as the river will admit of navigation. If nitake not she will be a splendid and spacious at, which will well nigh "astonish" our up river ibors. She is nearly a hundred feet in length. dth corresponding, and from the keel to the upper ck fourteen feet in height. The railing and awning me this will increase her apparent height several tabore this. She has two decks the whole length the boat—the middle apartment being designed for rooms, which will be handsomely finished and well nished. There is a probability that Congress will ant \$10,000 for the removal of obstructions between asta and Waterville-a bill to this effect having ssed stages. If this is done, no doubt can remain a good navigation for the boat to Waterville.

COURT WEEK. The Circuit Court of Common ess, Judge RUGGLES presiding, commenced its mion in Augusta on Tuesday last.

CITY ELECTION. The election for City officers place in Purtland on Monday last. No choice of was effected. The candidates were A. L. Em-68, J. Richardson, C. Q. Clapp and J. C. Churchill. the Aldermen and Common Council were elected. new trial for Mayor will take place soon.

New Post Office. A post office has been eslished in that part of Westbrook, known as "Ste-" Plains," and L. B. Stevens, Esq. appointed P.M.

Congress .- In the Senate, Friday March | From the Frederick (Md.) Herald of Saturday. 30, after the reception of sundry petitions and reports, Mr. Dickerson, from the Committee on Manufactures, made a report accompanied by the following bill:-

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the - day of - next, the following articles of Merchandise, when imported into the United States, in vessels of the United States may be entered free of duty, to wit: -All teas imported from China, or any other place east of the Cape of Good Hope, coffee, cocoa, almonds, figs, currants, raisins, prunes, plums, dates, grapes, filberts, black pepper, cayenne pepper, cinamon, cloves, cassia, nutmegs, mace, pimento, ginger, capers; camphor, indigo, madder, madder root, gum arabic, gum sengal, shellac, lacdye, lint seed, rape seed and hemp seed oil, sumac, argol, woad or pastel, barks, roots, nuts, nuts and berries used in dyeing, tumeric, tortoise shell, sponge, crude saltpetre, saffron, sago, olives, India rubber, brass in plates, Peruvian bark, juniper berries, oil of juniper, cochineal, ivory unmanufactured, opium, corks, quicksilver, aloes, ambergris, burgundy pitch, chamomile flowers, coriancantharides, castanas, catsup, seed, chalk, coculus indicus, coral, corosive sublimate, cutlasses, daggers, dirks, down, and feathers of all kinds, epaulets and wings of gold and silver, filtering stones, tinfoil, frankincense, gamboge, hair pencils, hangers, hemlock, henbane, hones, horn plates for lanthorns, ipecacuanha, ivory black, laudanum, macaroni, milistones, musk, nuts of all kinds, rattans unmanufactured, reeds unmanufactured, rhubarb, rotten stone, sabres, spyglasses, telescopes, tamarinds in sugar or molasses, bristles, ox horns and all other horns and tips, parts of watches, sextants, quadrants, paintings, drawings, tin in nd sheets, quills and flax.

Mr. Forsyth moved to re-commit it to the committee of Manufactures with a view to have a bill reported which should comprise all the subjects connected with a permanent revenue. An animated debate, of nearly five hours duration, took place on the motion to recommit--in which it was advocated by Messrs. Hayne, Miller, Smith, King, Mangum Benton, Brown and Forsyth, and was opposed by Messrs. Clay, Dickerson, Holmes, Foot and Sprague. Mr. Dallas also opposed the motion to recommit, but proposed a middle course, which was to lay the bill on the tablepledging himself not to call it up until the committee should report further, or until it should appear that no further report would be made. He did not desire to act on the bill at present; but he did not wish, by recommitting it, to place it out of the power of the Senate to act on it hereafter, if he should think fit. The question was then put on the motion to lay the bill on the table, and was decided in the affirmative, by Yeas and Nays,

as follows: as to Hows:
YEAS.—Messes. Bell, Chambers, Clay, Clayton,
Dallas, Dickerson, Dudley, Ewing, Foot, Frelinghuysen, Hendricks, Holmes, Johnson, Knight, Marcy,
Poiadexter, Prentis, Robbins, Ruggles, Seymour,
Silsbee, Sprague, Таzewell, Tipton, Tomlinson, Wagganan, Webster—27.
NAYS.—Messes. Benton, Bibb, Brown, Buckner,
Flift, Ferseth, Grunde, Hanne, Hill, Kang, King,

Ellis, Fersyth, Grundy, Hayne, Hill, Kane, King, Mangum, Miller, Moore, Robinson, Smith, Troup, Tyler, White—19.

The Senate then adjourned.

TEMPERANCE.

As the public are awakened to the cause of Temperance at this time, the following table may be useful as showing the different proportions of Alcohol or spirits, contained n the different kinds of beverage made use of in this and other countries. We apply the term alcohol to spirits whose specific gravity is 825 at 60 degrees of Fahrenben's Thermoeter, which is the highest point of concentration to which it is carried by simple distillation. By a more complicated process, the specific gravity of Alcohol is still farther reduced, and when in its greatest purity equal parts of water and Alcohol constitute proof spirits; but the custom of determining this by the bubble which rises upon the top of the mixture when shaken in a proof glass or bottle, has reduced the proportion of alcohol so that by common consent it is now retailed about fifteen per cent below the above proportions. We will assume however in this table that Rum, Brandy and Gin are at fifty

per cent or one	half alce	ohol.	
B	EVERAGE	OFTHE	
Americans		French and Germa	ıns.
per ceut.	alcohol.	per cent. alcol	nol.
Rum	50	Claret Wine	16
Brandy	50	Burgundy	14
Gin	50	Vin de Grave	12
Whiskey	50	White Champ'.	12
Port Wine		Fontignac	12
Madeira		Hermitage	1:2
Teneriffe		Red Champaigne	11
Sherry		La Fitte	10
Cape Madeira	18	Margeaux	10
Malaga		Tokay	9
Cider		Hock	8
Strong Beer		Muscat	8
The state of the state of			

By the above table it will be seen cider contains a greater proportion of Alcohol than the wines in common use in France, and one third more than Tokay, one of the most celebrated wines of Germany, and, perhaps, of the world. It has been customary, with a class of people, to drink brandy and gin mixed with equal quantities of water; this they denominated temperate use of spirits but they have been condemned by a class of people, who pronounce them intemperate, and say, that spirits in any shape is poison; but, at the same time, they approve of the use of a little Madeira or Port wine; which, it will be seen by our table, contains the same quantity of alcohol as the toper's half and half. Again, the Farmers often declare against the use of wines of any kind, even as they are drank by the common people in France, while, at the same time, they are draining a barrel of cider per week for family use; such are the views at present taken of temperance. If the real friends of temperance would investigate the subject more closely, they would find that one of the surest means of promoting their object would be to encourage the introduction of the grape and the manufacture of wines in imitation of Vin de grave, Hermitage, Champaigne and Tokay, which from an astringent principle contained in them, are known to be more congenial to health, than alcohol and water, Strong Beer, or Cider; containing less alcohol in a given quantity than either, and therefore better adapted to the cause of temperance and health .- Genesee Farmer.

John Smith, aged 16, has been sentenced at Buffulo, N.Y. to state prison for 10 years, for highway robbery.

Fur Traders. -- A body of fine looking men, about thirty in number, arrived in this city on Wednesday last from Boston, via Baltimore and the rail road, on their way to the Oregon Territory. They are under the command of Capt. Wyeth of Cambridge, Mass. and are to be employed in the fur trade by the Pacific Fur Company. The expedition is accompanied by a physician, a mineralogist and naturalist, and is fully equipped for the hazardous enterprise, being well armed with rifles, axes, &c. The baggage, &c. is contained in three waggons, which can be romotly converted into hattenux, for the passage of rivers, and four dogs of enormous size have been enlisted as trusty sentinels. On the arrival of the expedition in this city, their tents were pitched in the vicinity of the depot, and the novel scene attracted a large number of visitors, whose best wishes accompany the adventurers .-Their ultimate destination is Astoria at the m ath of the Columbia river, from which place at the expiration of about five years, they will embark for their homes--but many scenes of wild adventure must be encounter ed in their journey through the trackless prairies, before the voice of greeting shall sound in their ears from the paternal roof .-Success attend them.

The Savannah Republican publishes the following extract of a letter from Milledgeville, dated March 21. The Republican remarks upon this extract.

The refusal of Judge Dougherty, to carry the mandate of the Supreme Court into effect, places Georgia in the attitude of resistance to the Federal Judiciary. It must have been anticipated, and therefore our people are prepared to meet it. We now look for ulterior measures. It says-"There is great excitement in the State, in regard to the decision of the Supreme Court in the Missionary case. Our people in the section, and from this in every direction, are unanimous, I believe, in the determination that the Missionaries shall not be discharged. Gwmnett Court was held last week, at which time and place the mandate of the Supreme Court was presented. Judge Dougherty refused to yield obedience to its terms. The messenger left forthwith for Washington, where he arrived about yesterday. His hurry was to return in time to present the refusal before the Supreme Court should adjourn, to obtain an order awarding execution of judgment direct. The order to execute the decree will, of course, be directed to the Marshall. The counties round about here say, that they will if necessary, shoulder their muskets and march to the Penitentiary, to guard and prevent the Missionaries from being discharged.

Latest from Europe. Foreign intelligence, by the way of Havre, and Liverpool, brought by arrivals at New York, is as late from Paris, as February 29th and the same date from London.

Messrs. Dannter, Aubert and Delaporte were convicted by the Paris court of assizes of a libel against the king, by effereseating him in a hthographic print, in the character of Gargantau, and each of them sentenced to six months imprisonment, and a fine of 500 franes.

The Leipsic Gazette states that the last columns of Polish refugees, destined for France, passed through that city on the 12th inst., making the total number who have traversed Saxony 1901.

There was a report that it is in contemplation to send out an expedition against the Bey of Constantine, the command of which is to be given to the duke of Orleans.

The Moniteur announces the appointment of count de Rayneval as ambassador from the court of France to that of his most Catholic Majesty.
It was currently reported that it is the in-

tention of the Ministers to put an end to the systematic opposition displayed by the Cham her of Peers towards the Chamber of Deputies, by the immediate creation of a considerable batch of Peers, selected principally from the Centres, but partly from the Extremities of the Chamber of Deputies.

The widow and children of Marshal Ney are going immediately to present a Petition direct to the Chamber of Peers, praying for a revision of the sentence pronounced against

Reports were in circulation at Brussels. Feb. 25, of serious disturbances in the Rhenish provinces of Bayaria and the Prussian provinces on the left Bank of the Rhine; it was even said that the tri-colored flag had been hoisted at Pernaseus and Deux Ponts, and that the provinces were in open revolt. Letters from Madeira to the 4th Feb. say -there is another rumor of a revolt among the troops in favor of Don Pedro, but it rests upon slight authority. There has been a plot discovered, and all accounts agree that Don Pedro has only to show himself and the island will declare for the young Queen.

Lisbon accounts of the 14th, state that

Don Miguel has ordered all Portuguese clerks and Portuguese persons employed by English residents, immediately to quit Lisbon. Trade s nearly at a complete stand.

A great many copies of a proclamation by Don Miguel have arrived at Nantes, and a still greater number have been sent to Belle Isle, where it has produced no other effect upon the patriots than to make them more firm in their resolution to maintain the cause of their Queen Donna Maria.

Lishon dates of the 19th say the people waited with anxiety for Don Pedro, and were prepared to join him. Don Miguel employed all his efforts in preparation. He brought a large number of recruits from the interior, which were called volunteers, though they were chained two and two, to prevent deser There were at Badajos about 40,000 Spaniards, prepared to sustain Don Miguel. Letters from Madrid confirm the reports

that Ferdinand was determined to assist Don Missolonghi and Tripolizza sustain the

cause of the Greek patriots, who have called Gen. Church to resume the command of the army and Miaulis to the fleet.

Reports of the Cholera were published daily in London. The panic had in a great measure subsided, until the 27th and 28th of February. On those two days, there were 20 new cases. The whole number of cases was 104, total number of deaths 69, remaining sick 18; of the new cases II were in Southwark, 4 in Newington Buits, and 2 in Chelsea; 43 of all the cases were in South Some still believe the disease contagious, but as it had begun to appear in Pan- felling striking his head.

crass and St. Giles's, without any known communication, others doubted the use of quarantines. In the country the whole numer of new cases was 31, deaths 15, recovered 27, remaining 100; total of cases 2968; of the new cases, 14 were in Glasgow and sub-

The snow covers the ground yet in the more interior parts of this State, and sleighing continuesthis in the midst of April! We are informed that cattle in many places are starving for want of haythe stock having been exhausted by the unparallelled severity and duration of the winter. Many farmers have been obliged to draw browse from the woods for the subsistence of their sheep and cattle.

For the most part the snow in this vicinity has quite disappeared. The main roads have been telerably settled for a week or more, and the passing on them with wheels ordinarily good.

The ice yet remains in the river. Last year it cleared out March 24. That has been about the average date of breaking up hitherto.

We have noticed that all our storms since the sun crossed the line have cleared off cold-very cold. This is a bad indication. If the example is followed throughout the spring, the coming season must be as bad as

Loss of the Free-Trade of Bangor .- The sch'r Free-Trade, Capt. Harriman, of and for Bangor, with a full cargo of Merchandize, and 21 passengers and crew, was cast away on Saturday night last, on Duck Ledges, off Monbegan, and immediately bilged and capsized. Fortunately, there was a ship's boat on deck, in which and the sch'rs boat they embarked and landed on Monliegan. They saved nothing but what they had upon their persons. It is supposed the invoice value of the merchandize on board to be \$40,000 at least, and \$5000 only insured. The wind and weather were fair, and it was in the mate's watch that the disaster occurred. No blame attaches to Capt. II. but much praise, for the coolness and fortitude displayed at the period of the most imminent peril and alarm. informant was a passenger on board. - Belfast

Cautionary. We have ever held in utter detestation the childish trick sometimes prac-ticed by "grown babies," for the purpose of creating merriment, at the expense of another's feelings. In children they should never be encouraged by any smile of approbation, and in their elders they should be severely censured and frowned upon. A late London paper relates a melancholly instance of the effects of sudden fright, excited by a boy, whose wretched apology for having depriv ed a fellow being of reason and rendered her an idiot for life is that "it was only in play."

The story is briefly told. A boy of about 12 years, dressed himself in a white sheet and a hideous featured mask, and lying in wait for the housemaid, suddenly jumped upon her and clasped her in his arms. She uttered a loud scream and fell down in a state of insensibility. By the aid of powerful stimulants she was recovered, after remaining insensible for upwards of three hours; the shock and fright she sustained have entirely turned her brain! She has not uttered a word since, and when spoken to by any person takes not the slightest notice, but will continue sitting in one position, gazing vacantly for eight or nine hours to a time. She is twenty years of age, and was a merry good tempered girl; but by a mischievous frolic, she is likely to remain in a state of idiotey for life .-- Boston Transcript.

Coughing Down. It seems to be a practice in legislative assemblies, when a member rises to speak at a time when he is not wanted to be heard, for other members to be taken with violent fits of coughing. Friend Buckingham brought on a relapse of the influenza in the Massachusetts general assembly not long since. And our members of Congress are sometimes taken with a sort of spasmodick yelping. Our worthy old Pedagogue, when we were boys, had an excellent remedy for such tricks, with which he used to cure some very distressing coughs. A good hirch rod anolie nimbly and small of the back, would drive all symptoms of the above nature from the whole system. We think it would be as efficacious on old boys as young, and it ought to be tried.

Letters .-- An action was recently brought in Mobile, by the Postmaster against William Marks, the master of the steam-boat "sun," to recover a penalty from the defendant un der 6th section of the act of Congress of the U. States, for delivering the letters brought by the boat Tuscaloosa instead of depositing them in the Post Office. Judge Brelin before whom the case was tried, decided that the penalty could not be recovered, as the conveyance of letters by the boat was merely an accidental convenience -- the owners had no express or implied engagement to carry the mail, nor did the boat go into an absolute competition with the general government for the conveyance of a mail.

WHITE HIDES AND BLACK HIDES. A vey observing and intelligent tanner of this place, informs us, that white Hides or the Hides of white cattle &c. make much the best leather, being stronger in its fibre, and more compact, white black hides made the

There has been quite a prejudice against white and speckled cattle. But if their Hides nake the best leather they must be the best cattle altogether, for they will do as much labor-yield as much milk and afford as much beef as any other .- Standard.

ANCHOYY SAUCE. This sauce is prepared by pounding anchovies to a pulp. The mass fren colored by the addition of a venetian red: and as venetian red is frequently adulter ated with red lead, it follows that anchovy sauce must occasionally be rendered poison ous by lead. Any of the tests for detecting lead will expose the mixture.

Under the latest date from Lishon it was stated, that Don Miguel scarcely shows himself at all in public. He was recruiting what he calls "Volunteers in the country; but they come into the capital chained two and No. Pretty volunteers!

Dandelions. This vegetable is said to be

corrector of the bile, a fine laxative and most excellent in the liver complaint and dropsy.

Mr. Eben. Bean, Jr. of Berlin, Vt. wa

killed 29th ult. by a limb from a tree he was

A coroner's verdict in Albany on the body of a woman found dead in her bed, 31 ult. was "death by suffocation, the same being When first discovcaused by intoxication." ered her little child was lying on her breast, and playing with its fingers on its mother's

face, as if to awaken her! The Providence Journal states that on Thursday last, the large wooden Cotton Factory at Valley Falls, owned by Mr. William Harris, was entirely consumed. Some of the machinery was saved. The building contained about 3400 spindles. It is supposed that the fire was communicated by a stove pipe in the mule room while the workmen

The Correspondent of the New York

Commercial Advertiser says that Mr. Biddle, the President of the Bank of the U. States,

was in Washington a few hours on Friday,

and had a private interview with the President and the Secretary of the Treasury.

were at dinner. \$14,000 insured. Paper from Wood .- It has lately been dis. covered, says an English Journal, that the hest paper for wrappers, writing and printing, may be produced from wood shavings boiled in mineral or vegetable alkali. One hundred pounds of wood and twelve pounds of alkali will produce a ream of paper.

that Mr. Platt Titus, of the Troy House, treated his guests with a mess of "well grown" potatoes on the 17th inst. They were cultivated by Mr. Wm. Storrer. Cucumbers, of a good size, were sold in Mobile in the early part of this month, We have been informed says an English

Early Vegetables. The Troy Sentinel states

paper, that orders for upwards of 18,000 tons of iron rails are now executing by the iron masters in Monmouthshire, to be exported to America where rail-roads are making rapid progress in public estimation.

A little girl in Philadelphia was burnt to death, last week, by her clothes taking fire from some Colongue water dropping into the fire place, from a bottle she held.

The Georgia Courier states that the University at Athens, was in a state of rebellious old cock, so crows the young."

A daughter of Mr. Israel Young, of Killingly, Coun. aged 3 years, being left alone with a brotner aged 5, 30th ult. accidentally set her clothes on fire, and died in a few hours.

APPOINTMNETS.

Br. N. C. FLETCHER will preach in Bowdoinham the 1st and 2d Sundays in May.

Br. E. WELLINGTON will preach in Solon next

MARRIED.

In Turner, 4th just by Rev. George Bates, Mr. harles Osburn to Miss Caroline Jones.
In Newburyport, Mr. Theophilus R. Marvin, of ston, to Miss Julia A. C. daughter of Haydon

Boston, to Miss Julia A. C. dauguter of Haydon Coggeshald, Esq.
In Prospect, N. C. Bishop, Esq. of Bangor, to Miss Sarah Lane, daughter of Josiah Lane, Esq.
In Frankfort, Mr. Levi Wheelden, of Orrington, to Miss Sarah I. Lane, of F.

DIED, In Brooklyn, L. I. Richard A. Munroe, of the U. S. ivy, aged 39. In Bath, Col. Dummer Sewall, aged 95. Mr. Levi Bryant, aged 32 In Woolwich, 50th ult. Mr. John W. Stinson, aged

In Lunington, Mrs. Mary McArthur, aged 82. In Greene, Mrs. Betsey, wife of Mr. Benjamin Al-len, aged 67. In Livermore, March 30th, Frank Davis, youngest In Livermore, March 20th, Frank Davis, youngest child of Davis Washburn, Esq. aged one year and seven days. Br. Stetson preached at the inneral, a short and appropriate discourse from the following words, viz. "Is it well with the child! and she answer-

In Hallowell, (Bowman's Point) on the 5th inst. Mr. DANIIL B. BALLARD, son of the late Captain

Calvin Ballard, aged 28.

Amid the multitude of fallible mortals, there are almost whose virtues shine with increased lusture, by a contrast with the vices that surround them,—whose contrast with the vices that surround them,—whose shuls calm aunshine can not fail to warm the hearts of those who move in their sphere—and whose firmness of moral principl, and liberality of sentiment, win the fervent and perpetual esteem of the public. Such was emphatically the character of Mr. Ballard. Affectionate as a son—a brother—and a friend, gentlemanly in his deportment—and strictly moral in his dealers. es, he was one of those against whom the world uld set down mought in malice. He endured a line gering illness with christian patience and resignation— and resigned his spirit to its FATHER, in the full hope of a glorious immortality.

A CARD.

THE Subscriber offers his grateful acknowledgments to those gentlemen of Gardiner and Pittaton, by whose prompt and spirited assistance, a quantity of HARD-WARE, belonging to him, was raised m the bed of the River and saved on Sanday THOMAS B. BROOKS. Hallowell, March 26, 1832.

A CONVENIENT two story House, to which is attached a Wood-shed and Barn, a good Well of water, and about half an acre of Land, pleasantly situated between Gardiner and Hallowell villages, about three quarters of a mile from the former place. The above will be let on reasonable terms. Apply to DARIUS NYE. Hallowell, March 26, 1832.

Real Estate for Sale.

TOR sale a lot of land situated in Woolwich, near Day's Ferry, so called, together with the buildings thereon, consisting of a one story dwelling house and out buildings, in good repair. For particular enquire of SAMUEL READ, Jr. near the premises, or he subscriber in Gardiner. HENRY B. WHITE. Gardiner, March 7, 1832. Notice.

THE petitioners for the FRANKLIN BANK are hereby notified, that a meeting of said petitioners will be held at the Selectmen's Office in Gardiner, on Thursday the twelfth day of April next at four o'clock, P. M. for the purpose of choosing a board of Direct-P. M. for the purpose of choosing a board of Directors, and of transacting all other business that may then me before them, relating to said Corporation.

JAMES N. COOPER,

ALEX'R COOPER, GEO. W. BACHELDER. Gardiner, March 28, 1832.

Just Received

A T the Universalist Bookstore Portland, Maine,
Whittemore's Notes on the Parables, a new
work—A Sermon delivered at the funeral of Rev.
ALFRED V. BASSETT, by Thomas Whittemore—
Smith on Divine Government, for sale by the doz. at
John Murray—Balfour's Essays, &c. &c. Orders
carefully attended to. MENZIES RAYNER, Jr.
Portland Ma'rch 1, 1832.

Universalism Defended.

JUST received and for sale by P. SHELDON,

"Universalism defended;" A seply to several discourses delivered by Rev. T. Merritt against that doctrine; by Rev L. R. Paige.
"ST. PAUL A UNIVERSALIST"—A sermon by Rev.

"DIVINE LOVE"-A sermon by Rev. M. Rayner.

POETRY.

THE ORPHANS.

But yesterday their mother's form, in funeral array, Was carried forth to mingle with a husband's moulde ing clay:

And lone and friendless are they now, two infants fair

and free,
As ever shared a mother's kiss, or climbed a father's

Upon the flowery bank they sit-beneath its verdant Their parents sleeping, side by side, in cold commun-Yet, all unconscious of their loss the orphans prattle

there, Contented with the flowers around—as innocent and

The past hath faded from their thoughts, or half forgetten lies-picture of futurity amid their dreams arise; No picture of futurity amid their dreams arise; The present hours are rife with flowers—they sigh for

nothing more—
The world, with all its mysteries, they seek not to explore.

The trace of tears, but lately shed, is lingering in their

eves, But smiles are following on their wake, like sunshine

in the skies; Their serrow is forgotten, while their eyelids still are wet—
So lightly is the seal of grief on infants' bosoms set.
And pleasantly—ah! pleasantly—they sit in childish

play,
Too lone and beautiful they seem in this cold world to

Ah! better far to wither in the glory of their spring, Than live to taste the bitter fruit maturer age w bring! Edinb. Lit. Journal bring!

From the U. S. Literary Gazette. IS THIS A TIME TO BE CLOUDY AND SAD.

Is this a time to be cloudy and sad, When our mother nature laughs around; When even the deep blue heavens look glad, And gladness breathes from the bloss

There are notes of joy from the hangbird and wrea, And the gossip of swallows through all the sky, The ground-squirrel gaily chirps by his den, And the wilding bee hums merrily by.

The clouds are at play in the azure space, And their shadows at play on the bright green vale,
And here they stretch to the frelic chase,
And there they roll on the easy gale.

There's a dance of leaves in that aspen bower, There's a titter of winds in that beechen tree, There's a smile on the fruit, and a smile on the flower And a laugh from the brook that runs to the sea.

And a look to the broad-faced sun how he smiles On the dewy earth that smiles in his ray, On the leaping waters and gay young isles, Ay look, and he'll smile thy gloom away.

AGRECULTURE.

From the Genesee Farmer

ON THE BEST SHRUBS FOR HEDGES. An immense waste and cost of wood and labor is bestowed in the United States on Fences, amounting yearly to nearly \$15,-000,000! including repairs. Our system of fencing originated once in the superabundance of wood, but it has spoiled the rural scenery of America, and now is become too precarious and expensive. It is absolutely necessary to begin in all the improving farming districts, where the land is good and stones as well as wood rather scarce, a different mode of enclosing fields. such as hedges, now merely confined to a

few districts of the middle states. Hedg es are cheaper and more durable than fences, handsomer, and may even be made profitable. During many year's travel in fifteen states, I have studied the subject, and shall give in a few words the results of my inquiries.

Hedges may be divided into Field hedges and Garden hedges, and each of these into four series. 1. Thorny evergreens. 2. Thorny deciduous. 3. Thornless evergreens. 4. Thornless deciduous. Their value is in the order stated; but some kinds are besides more valuable by lon-

gevity, hardiness, beauty, facility of growth and a profitable crop of leaves or

FIST SERIES. Thorney evergreen Shrubs. 1. JUNIPERUS. Juniper bush and Cedars. We have three wild species, one of h. peculiar to New-York and Canada J. depressa, Raf. 1817, forms an impenetrable thorney bush, like the European Juniper. All are hardy, grow well from berries and slips, bear trimming in any way, last for ages or for ever, with care; are uninjured by any animal or insect; the leaves and berries are medical. Excellent for garden fences, as good a wall. I have seen at Germantown such a hedge around the garden of Dr. Belton: it is four feet high, nearly two feet thick, cut square all around, and only twenty years old. put this first in value.

2. ILEX, or Holly comes next. Nearly as good, valuable and profitable, but of slower growth, and not filling so well below, nor bearing the scissors. Medical also; bark and berries have many uses .-See medical Flora of U.S. N. A. pg. 53.

2d. SERIES. Thornless evergreen Shrubs. 3. THUYA or Arborvita. Very pretty garden hedges. Grows with the utmost facility from cuttings, which seldom happens with evergreens. Bears trimming, but its natural fan like growth is too pretty to be spoiled; can be set as crowded as Neither cattle nor insect touch we like. it. Lasts a century.

4. Buxus or Box. Is too well known for comment, similar to the last, but not so pretty, too slow for hedges, rather used for

5. LICUSTRUM or Privet. Similar to Box, better for hedges, but liable to insects.

6. ABIES or Spruce and Firs. These huge trees may be compelled to form fine epreading hedges by cutting their upper shoots, and allowing them to grow side-They would last long, and be very handsome, mixed with Roses and Briars to entangle them; but they are delicate and liable to injuries: they thrive best in Canada and the coldest regions.

3d. SERIES. Thorney deciduous Shrubs, 7. MALUS CARONARIA, Crab Apple .-Excellent, hardy; beautiful sweet blossoms, good fruit for preserves. Would make elightful fonces, with some Briar fillings. Bears trimming and lives 200 years.

Ayae of Arkansas. Lately introduced as far north as Pennsylvania, grows well from cuttings as quick as a willow, very hardy. Excellent therny hedges. Fine large fruit. Wood dies yellow like Fustic. 9. GLEDITSIA or Honey locust. Large

tree, bearing cutting and to be kept in hedge form, makes a hedge in three years. The most horny variety is the best. Col. Meade of Kentucky made fence of it, planted in a standing position. The cattle may bruise the leaves, but never break through. Leaves good fodder: pods much relished by sheep in the winter.

10. CRAEGUS or Thorn. The fine hedges of Chester County in Pennsylvania, and Newcastle County in Delaware, of 100 standing, and forming a peculiar rural beauty, are mostly made of Cr. crusgalli or the American Cockspur Thorn. Excellent, very lasting and easily kept. The Cr. oxyachantha or European Thorn is more precarious and never so bushy or large with us. Many other kinds of wild Thorn will do as well; the Cr. cocinea above all.

11. PRUNUS SPINOSA. Thorney Sloe. Not uncommon in Pennsylvania but precarious, because not native.

12. BERBERIS. Barberry. Very good hedges, but require some care, ought to be mixed with other shrubs or Briars, many uses.

13. RHAMNUS. Buckthern. Native, similar to the last, demand care. Medical. 14. XANTHOXYLON. Prickly Ash. Forms a thin hedge: but may be mixed. Very useful medical Shrub. See my med. flora N. A. Sp. 96.

15 Rosa. All the thorny Roses form beautiful hedges either alone or to fill up. Delightful for gardens, and would make the fields to bloom in beauty.

16 Rusus. Blackberry. As good as

Roses, and affording a fruit: much used for filling and entangling other hedges .-Raspberries and Brambles equally good.

17 SMILAX. Briars. Excellent prickly vines to entangle mixed hedges. Roots medical, very useful. FOURTH SERIES. Thornless deciduous

Shrubs.

18 ULMRS. Elm. May be trained to hedges; the invaluable U. fulva or Slippery Elm ought to be preferred. 19 OSTRYA. Hornbeam. Better still,

forms a thick hedge. 20 Monus. Mulberry. I left for the last this most valuable tree. It bears cutting, and is often raised in silk countries as a shrub hedge, to collect the leaves easier. Grows with the utmost facility, lasting sixty years at least. It may be entangled with Rose, Briars and Brambles, but better still by Grape Vines as in Italy. It will give a profitable crop of leaves for Silk, and berries to eat. As a mere support of vines, it saves the cost of poles and much care. A hedge of white or red mulberries would repay tenfold the cost of sowing or planting. Let us hope that the general introduction and production of Grapes and Wine, Mulberries and Silk, will go hand in hand throughout our country, which will both furnish two great staples of Agriculture, as invaluable as the cotton and sugar of the southern states, to gratify and enrich our Farmers.

C S. RAFINESQUUE Prof. of Hist. and Nat. Sciences. Philadelphia, 25th Feb. 1832.

MISCELLANY.

ST. MATTHEW.

It is thought this apostle was the first who wrote the history of Christ and his ministry. He being early called to be a companion of Jesus saw with his own eyes a great portion of the interesting facts which he relates in his Gospel. He was called Levi, as well as Matthew, and was the son of one Alpheus; but not that Alpheus or Cleophas, who was the father of James. Previous to his call to be an apostle he was a publican, or a collector of He had a custom house Roman taxes. near the sea of Galilee, where he collected all the duties, on taxable commodities that were transported that way, and all the tribute from such passengers as travelled by water. This lucrative office was immediately abandoned when Christ called him to follow him.

According to the best information which has been obtained, this apostle wrote between A. D. 61 and 64. It was at a time in which the Hebrews suffered extreme persecution, by which the apostle Paul was induced to write his faithful epistle to prevent their apostacy. Under these circumstances there could be nothing more likely te encourage them, than the history of the miracles and resurrection of Jesus Christ.

It is therefore very probable that Matthew and Paul wrote to the Christians in Juden, about the same time and for the same purpose, to confirm them in the faith and doctrines of the Gospel.

As St. Matthew wrote for the instruction and benefit of Christian Jews in Palestine, he related some prediction of trials and desolations which should come upon Jerusalem. He speaks figuratively in some respects, but plainly, as to the fact, of the destruction of the Temple.

That his great object was to confirm christian Jews in the true faith, and convert others to the same belief, is evident from the manner of his beginning the genealogy of Christ. He commences with Abraham, which was according to the Jewish custom, and gives the genealogy in a legal descent in the line of Joseph his reputed father, through David, that the Jews might see his legal heirship to the throne of Israel. He often refers to the customs

8. Toxylon, Raf. 1817. Bow-wood or of the Jews, mentions many of the Saviour's censures, of their errors, and superstitions; quotes a great number of passages from the Jewish Scriptures, answers many of their objections, and in various instances communicates his ideas in the ordinary terms of Jewish Theology.

There is no authentic history of the manner in which St. Matthew's life was closed. It is supposed by some, that he went into Abyssinia and preached the Gospel and there died a natural death; but a more general opinion is, that he suffered martyrdom in Persia.—N. H. Observer.

ST. MARK. From the best accounts which have been obtained, it is quite evident this evangelist wrote next after St. Matthew and near that time. He was not, as was St. Matthew, Peter, and some others, eye witnesses of the facts which he relates, but was most probably converted through the instrumentality of Peter, of whom he was a constant and intimate companion, and of whom he received his religious instruction and knowledge, and whom Peter very affectionately called his son. Although St. Matthew wrote his Gospel in Hebrew, or in the common language of the Jews, St. Mark wrote his in Greek, the language generally in use among the polite and learned in that region, and published it at Rome, in the metropolis and centre of the civilized and learned world. Here it was promulgated for the instruction, confirmation and and comfort of christians in that Empire, who were enduring persecutions similar to those of their christian brethren in Judea. It has been a prevailing opinion, that St. Mark travelled into Egypt, and there preached, and while delivering a discourse in the pulpit, was seized, bound and dragged through the streets till he was dead. But there is no certain account of the man-

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ner of his death .- Ibid.

The Ourang Outang .- This singular being, the exhibition of which is to close in this city with the present week, is considered by those who have visited it as every way worthy of observation .- "Were it not for the considerable scarcity of nose, and a somewhat superabundant chin and mouth (says one who appears to have examined this animal minutely,) we should look upon its countenance as a specimen of beauty far surpassing the phizzes of some bipeds which we have beheld, who possess the faculty of talking. There is in fact less difference between the features of this creature and those of some human beings, than often exists between different individuals of our own race. It seems more nearly allied in appearance to the lower orders of mankind, than these do to the most refined and intelligent. Though but a baby in regard to years, it is much more expert than human children of the same age. It feeds itself from a cup with a spoon, drinks from a wine glass, betakes itself to bed, drawing the bed clothes around it, and reposing its head upon its arm in the most natural manner possible. Respecting its external physical conformation, it seems to differ but little from that of humanity itself. Its head is shaped like a young Tartar's, though the nose and ears are somewhat smaller and the chops greater-its limbs resemble those of man though longer in proportion, the shape of the feet only making a material difference. Its frame is furnished with all the paraphernalia pertaining to our skeletons, which distinguish our organization from that of some brutes-such as knee-pan, the collarbone, and shoulder blades, &c. and all its organs, save those of speech, seem to approximate very nearly to the condition of human nature." - Charleston Courier.

Negro Wit .- 'How much ya charge, massa magistrate, to marry me and Miss Dinah? 'Why, Clem, I'll marry you for two dollars.' 'Two dollars! what you charge to marry white folkes, massa?'--We generally charge them five dollars, Clem. Well ya marry us like white folkes, and I give ya five dollars too.'--Why, Clem, that's a curious notion, but as you desire it, I'll marry you like white folks, for five dollars.'

The ceremony being over, and Clem and Dinah made one, the magistrate asked for bis fee.

'Oh no massa, ya no come up to de greement-ya no kiss de bride! Get out of my office, you black rascal.' And so Clem got married for nothing.

From the Standard.

CEMENT FOR GRAFTING .- It is made of the following articles: Good clean rosin, bees or yellow wax, tallow and hard soap, prepared in the following manner. Take one half of a six cent cake of hard soap and cut it as fine as you can; to this add one half pound of tallow; melt them over a moderate fire and stir them until the sap is all dissolved: then add five pound of rosin and one and a half of bees wax. When melted, temper it in the same way as the shoe-maker tempers his wax with tallow, and work it in the same EXPERIENCE. manner.

From the Standard. GROWTH OF A GREEN GAGE SCION .-- I set some Green gage Scions for Nathan Goding of Gardiner, in the Spring of 1831. I measured one of them this spring (1832) and found it 13 feet 10 inches in length. The main branch was 6 feet 6 inches ; limbs, 7 feet 4 inches. Another scien in the other side of the same stock, measured 10 feet 9 inches. making 24 feet, 7 inches from one stalk of an inch in diameter. Beat this if you can. Z. SARGENT.

A public meeting has been held at Portsmouth, N. H. to consider the expediency of establishing a steam boat on Winnipisiogee Lake, and a committee appointed to make a

GreatImprovement in.Mills.

THE subscriber has made an additional improve ment in his reaction water wheel which makes i ment in ins reaction water wheel which makes it more simple in its construction and easily kept in re-pair, which he now offers for sale in single rights, or in districts, to suit purchasers.

The subscriber confidently asserts that more labor

can be performed with a given water power by his wheel, than by any other wheel now in use, while the expense is less than one fourth that of the best wheel; it having been found by actual experiment, to perform twice the labor of the tub wheel placed in the same situation, being on a perpendicular shaft, no geering is necessary in its application to grist mills and other m necessary in its application to grist mills and other machinery; it is peculiarly adapted to small streams with moderate head of water, and is but little affected by back water. The wheel and shalt are both of east iron, and of course, very durable.

The wheel is now in successful operation in the grist mill of Hon. Jas. Bridge, Augusta, Me. where the public are invited to call and examine for themselves.

JOHN TURNER.

Augusta, Dec. 1, 1830.

I hereby certify that I have lately erected a grist mill in Augusta with two run of stones, the none moved by a tub wheel of the most approved construction, and the other by Turner's Improved Reacting Wheel; the reacting wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to the JAMES BRIDGE.

tub wheel.

I hereby certify that during the time I was making preparations for erecting a grist mill in North Salem, I examined quite a number of grist mills moved by several different kinds of wheels, among which was Turner's Patent Reacting Wheel; from the appearance was decidedly of the opinion that it was preferable to any other—without hesitation I caused three of Turner's wheels to be put in operation in my mill. It has proved equal to my expectations in every respect.

Readfield, Feb. 16, 1832.

To whom it may concern. Be it known that I, the subscriber, do hereby give and release unto my son, JAMES MEAGHER, all right, and claim to any and all his wages and earnings from this day henceforth, and my said son has full liberty from me hereafter to make and discharge ings from this day henceforth, and my full liberty from me hereafter to make any contract relative to his services with JAMES MEAGHER. Whitefield, March 3d, 1832.

Real Estate for Sale.

FOR sale, a lot of Land lying west of, and adjoining the Methodist meeting house in Gardiner, to-gether with the buildings thereon, consisting of a small HOUSE and BARN. Said lot is in a very pleasant and healthy situation, commanding a delightful prosper of the River and surrounding country. The buildings

are new and in good repair.

Also, one undivided half of the House built and formerly occupied by Kendrick & Gould, with the lot belonging thereto. Terms liberal. Enquire of the subscriber in Gardiner. JAMES G. DONNELL. Gardiner, Feb. 20, 1832.

House to be Sold.

than Smith and nearly opposite the Clothing Mill in Gardiner. The House will be sold with or without The Brick Yard in front of same will be leased for

any term of time.
For particulars enquire of H. B. HOSKINS, Agent.

Gardiner, March 19, 1832. Notice is hereby given,

WHAT a special meeting of the Stockholders of the GARDINER BANK will be holden at their bank-

GARDINER BANK will be holden at their banking house on Tuesday the 10th day of April next, at
3 o'clock in the afternoon:

1st. To determine whether they will reduce their
capital stock agreeable to the provision of an act passed by the Legislature; and to pass such votes relative
thereto as may be judged expedient.

2d. To revise the by-laws. 3d supply any vacancy which may exist in the beard

of Directors.

Per order of the Directors.

E. E. SWAN, Cashier.

Gardiner, March 26, 1832. LIST OF LETTERS

Remaining in the Post Office, Gardiner, Maine, April 1, 1832.

Thomas N. Atkins, James Kiterage, Aaron Bran, Samuel Bran, John Bran, Joseph Bailey, Jr. Sarah Ann Bailey, Ruth T. Blunt, Martin Bates, Grant Cortis, Israel Douglass, Zebulon Douglass, 2, Taylor Eastmond, Peter Fifield, Elias Fairbanks. Noah Farr, Jr. Cynthia W. Graves, Zebina Hunt. George Holmes, Michael Hildreth,

1, 1832. James Kiterage, A. Kimball, Susan A. Kimb T. K. Lord, Thomas Lewis. Orrin Libbey, D. L. Millikin, 5, Nathan Mower, Calvin Murphey, James M'Curdy, Nathaniel Newell, Manthano Noyes, Edward Peacock, 2, Daniel Lewis Pickard, Hugh Reed, John Rynex, John Stevens, James Steward, Parker Sheldon, 2, Russell White, Margaret Wing, Benjamin Wilber. SETH GAY, P. M.

China Academy.

THE Spring Term of China Academy will commence on Monday the 5th day of March noxt, under the tuition of JONAS BURNHAM, A. M. who is recommended as well qualified for the service he has under-taken. Youth of both sexes are invited to try the advantages of this institution, and it is confidently believed that their reasonable expectations will not be dis-

Board from \$1 00 to \$1 33 per week ALFRED MARSHALL, Sec'y. China, Feb. 16, 1832.

VOTICE is hereby given, that the subscriber has I been duly appointed Administratrix on the estate of Doct. JESSE PIKE, late of Litchfield, in the county of Lincoln, deceased; and has taken upon her-self that trust by giving bonds as the law directs. And all persons having demands upon the estate of the said JESSE PIKE, are requested to exhibit the same; and all persons indebted to the said estate, are called upon to make payment.

CLARISSA A. PIKE, Adm's. Litchfield, Feb. 21, 1832. 10-3w

COMMISSIONER'S NOTICE. WE the subscribers, having been appointed by the Hon. JEREMIAH BAILEY, Esq. Judge of Probate for the county of Lincoln, to receive and examine the claims of the several creditors to the estate of BENJAMIN THOMPSON, late of Bath, deceased, represented insolvent, hereby give notice that six months are allowed to said creditors to bring in and prove their claims; and that we shall attend that ser-vice at the dwelling of Josian Lieby, innholder, at Wales, on the third and fourth Saturdays in August next, at four o'clock in the afternoon.

JOSIAH LIBBY,

JOSEPH SMALL.

Wales, Feb. 27, 1832. COMMISSIONER'S NOTICE.

THE subscribers having been appointed by the Hon. JEREMIAH BAILEY, Judge of Probriefor the County of Lincoln, Commissioners to receive and examine all the claims of the creditors to the Estate of RICHARD THOMPSON, late of Wales in said County, yeoman, deceased, represented insolvent, hereby give notice that six months from the twentyors to bring in and prove their claims.—And we will attend that duty at the house of JoSIAH LIBBY, innattend that the house of Josiah Libbt, inn-holder in said Wales, on the last Saturdays of May and July next, from two to six o'clock in the afternoon. JOSIAH LIBBY, DAVID PLUMER, Wales Ed. 1, 1822

Wales, Feb. 21, 1832.

Removal.

THE Universalist Bookstore, Portland, Maine, in removed to No. 6, Exchange street, 6 doors from Middle street. A general assortment of Universalist publications, Miscellaneous, School Books, Stationary, &c. &c. at the lowest prices.

N. B. All orders from the country carefully attended to.

Portland, Feb. 10, 1832.

7

Dr. Davenport's Bilious PILLS.

THESE Pills so justly esteemed for their easy operations and good effects, as a mild, safe as easy remedy for bilious complaints, pain in the best stomarch and bowels; in removing obstructions of early kind, by dissolving and discharging morbid matter helping digestion, restoring lost appetite, and are relief for costive habits.

lief for costive habits.

They are so accommodated to all ages, seatons a They are so accommodated to all ages, seems a hours, that they may be taken in winter or summer at any time of the day, without any regard to diet, Their opereation is so ger hindrance to business. Fuelt opereation is so ge pleasant and effectual that by experience they found to exceed any other Physic heretofore offer

e public.

Mr. Daniell.—I have made use of various kinds Bilious Pills in my family, and I hesitate not to a that Doct. Davenport's Pills are the best family m icine I have ever used.

Davenport's Celebrated EVE WATER Which needs only to be used to be highly approx of for all sorts of weak and sore eyes. From amon the numerous certificates offered in favor of three cellent cellyrium, one only will be published, from by Amos Townsend of Norridgework.

This may certify I have used Dances.

Amos Tewnsend of Norridgewock.

This may certify I have used Danvenpert's E.

Water in a number of cases and have never known
to fail in one instance.

AMDS Townsend. February 23, 1830.

Wheaton's Itch Cintment.

THE character of this celebrated Ommentum unrivalled for being a safe, speedy and certain cure that loathsome disease called the itch-and that loathsome uncase cancu the accommon to kinds of Pimples on the skin; likewise a valuable ticle for the Salt Rheum and Child-kins. For further than the salt Rheum and Child-kins. particulars see directions accompanying each box.

WHEATON'S well known JAUNDIC

WHEATON'S well known JAUNDIC BITTERS, which are so eminently useful far moving all jaundice and bilicus complaints.

The public are informed that by a recent arrangement made with J. WHEATON, the genuine bind will hereafter be offered with J. D. stamped on the lid and directions signed by J. Daniell instead of Wheaton as formerly.

lid and directions signed by J. Daniell instead of Wheaton as formerly.

The above is kept constantly for sale in Gardiner, I.

J. Bowman; in Hallowell by Robinson, Page & Gand Ariel Wall; in Augusta by Elsen Fuller, Willia Snell, and E. S. Tappan; in Vassalborough, by P. Robinson, J. Butterfield, and G. Caulton; in Wisder S. and J. Faton v. in Waterville, by Cockets. Robinson, J. Butterfield, and G. Carlton; in Winselby S. and J. Eaton; in Waterville, by D. Cosk, as S. Plasted; in Clinton, by J. & S. Lon; in Aliaby Mr. Baker; in Milburn, by S. & D. Weston; Bloomfield, by J. Farrar & Son; in Fairfield, by Latham; in Noridgewock, by S. Sylvester, D. Tow send, and A. Manly; in Anson, by D. Steward, and F. Smith, and by the December 3. and F. Smith, and by the Druggists in Portage

Boston.
All orders directed to J. DA IELL, sole propri tor, Dedham, Mass. will meet with prompt att March 20, 1832.

"THE AMERICAN FARMER," 1 neat weekly paper in quarlo form, edited Gidros B. Smith, is published in Ballimore I. Inving listchcock, at \$5 per annum.

I. Ikving littelecock, at \$5 per annum.

I't is devoted exclusively to agriculture, horizonar and rural and domestic economy. It contains, alse every week the prices current in the commercial common markets, of the principal commodities of farmers want to buy or sell, and such intelligence eign and domestic, as is interesting to them, with gard to the current value of their produce.

Contents of No. 46. Vol. 13. Chess or Wheat State Agricultural Societies—on the culture.

State Agricultural Societies—on the culture of Sweet potato—on the culture of the Vine—on the marix Gallicia, employed as a Hedge—culture of paragas—Fruit Trees—Grape Vines—Instructions of Fishermen—Heating by hot water—Stealing Fruit Apples of Sodom—Chester County, Pennsylvania Fish Ponds—Editorial—Frices Current of county produce in the New York and Baltimore markets Advertisements.

Those who wish to see the American Farner, signing of subscribing for it, may suddeen the above the second of the county of the second of the seco

a view of subscribing for it, may address the public or by mail, (free of postage) who will read as; men of the work containing terms, &c for examinon. All postmasters are agents for the work.

THE GENESEE FARMER AND GARDER JOURNAL.—L. TUCKER & Co. Publishers N. GOODSELL, Editor.

In issuing proposals for the second volume of the Farmer, which will commence on the first of Janout 1832, the Publishers have the pleasure of stating list the work has met the decided approbation of that do of the community for whom it is intended, and is had the salutary effect of calling out many write whose experience would otherwise have been manable; and they are also induced to believe it has be the means of awakening many of our Farmers to it. the means of awakening many of our Farmers to importance of extending their information upon subject of their daily pursuits, and convincing their the utility and necessity of a paper devoted especia to "the tillers of the ground." The public papers, a the judgment of many of our most enlightened husban men, concur in the opinion that Mr. Goodsell, the attor, has fulfilled his duties with such ability, as, as the aid of his correspondents, to have placed the for esce Farmer on a level with the best Agricular ournals of our country. It has, as yet, enlisted it good feelings and contributions of but a small part that portion of our agriculturalists who are well qualified to invest our light of the property of th that portion of our agiculturalists who are well questioned to impart an interest and value to its column. We shall therefore, commence the publication of a second volume with the hope and the assurance, its many names will be added to the list of contributors. the course of another year, and we may venture predict that the second volume will at least equal, if

does not excel, the first.

Its leading object has been, and will be, to impa
that information which will tend in the greatest dept
to the improvement of the Agriculture, Horticulus
and Domestic Economy, of our country.

The first volume can be supplied to all new sulectle
ers, and bound in a neat manner to such as desire it-

ers, and bound in a neat manner to such as desire it.

In soliciting the patronage of the public, and epecial

of Agricultural and Horticultural Societies, we ask a no further than an intelligent farming public may the we deserve it.

CONDITIONS .- The Farmer is printed every Satt day in a quarto form, on fine paper, and fair type, a Title Page and Index, making 416 pages a year, \$2 50, payable in six months, or \$2, if paid in

LUTHER TUCKER, & Co. Rochester, Dec 1831.

SCHOOL.

HOLMES would respectfully give notice, in the Spring term of his SCHOOL will as mence on the 20th of February next; where the following branches will betaught, viz :—Reading; Williams, Arithmetic; Geography; English Grammar; Freding; Arithmetic; Geography; English Grammar; Fredings, Arithmetic, Geography; English Grammar; Fredings, and Greek Languages; Surveying; Navigation Latin and Greek Languages; Surveying; Navigation Lat taught to those who may wish instruction therein. It has been to considerable expense and trouble to fit a chemical apparatus which will be at the service those who are pursuing Chemistry.

For the common studies 3 dollars per quarter. For the Languages, Surveying, &c. Chemistr For the Languages, Surveying, &c. Chemistr Drawing and Natural History, \$4 per term. Should forty permanent scholars be obtained, as petent assistant will be employed. Gardiner, January 26, 1832.

New Singing Books. UST received the 21st edition of SOMS OF THE TEMPLE, or BRIDGEWATER OF LECTION, improved by an entire new classific of the whole work and the addition of sixty new beautiful tunes, hymne and anthems. This will acknowledged to be the best edition ever issued

Godi

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spect

Also, a new impression of the tenth edition of the Boston Handel and Hayda Collection. For sale by P. SHELDON. Dec. 8, 1881.

Dr. James W. Ford. PHYSICIAN and Surgeon, has taken a room at Mol.

E. Bulkcom's in Waterville village, and will be happy to attend to all orders in the line of his profession.

Waterville, March 8, 1822.